نخبة الفكر

Nukhbatu Al-Fikar

IBN HAJAR AL-ASQALANI

Compiled by Asiyah Al-Busnawiyyah

بسم الله الرحمن الرحيم

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This is intended as a continuous Sadaqah for myself, my parents who raised me and my beloved son, for my dear teacher Abdullah Al-Hallak who has introduced me to the Science of Hadith and spent so much time teaching us and clarifying for us what we did not understand, for my dear teacher Muhammad who was always patient with me whenever I asked a question, a rare gem in this world, and for all my dear teachers at the Zidni Institute who have taught me so much and helped me understand what I did not understand before..

I ask Allah to accept this effort from me, put barakah in it, forgive me and my family and make it as a source of benefit for others, Ameen!

My Rabb, I ask You for Your Mercy, Ameen!

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

"And over every possessor of knowledge is one [more] knowing."

[Surah Yusuf 12:76]

Foreword

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, the Beneficent

All praise is due to Allah, Lord of the worlds. Peace and blessings be upon the final Messenger, Muḥammad ﷺ, upon his family, his Companions, and all those who follow them upon guidance until the Day of Judgment.

The science of Ḥadīth is the discipline through which the sayings, actions, and approvals attributed to the Prophet ﷺ are carefully preserved, verified, and understood. Allah has blessed us with something no one else has, something so special and valuable that we must appreciate it and thank Allah subhanahu wa ta'ala always for - preservation of our Deen.

Our scholars have put a lot of effort in preserving this science, ensuring that our beliefs and practices are preserved and that they can be reliably traced back to the Prophet ﷺ. It is a misconception if someone believes that the science was not known before documentation. Rather, this is a method the Companions رضي الله عنهم used, their way of verification is being followed and they knew, being those who were directly taught by the Prophet ﷺ, how important it was to verify what someone ascribed to the Prophet ﷺ . After that, the scholars who learned from them passed it on to us. I ask Allah to be pleased with all of them, Ameen!

In the long tradition of Islamic scholarship, the science of Ḥadīth has been treated with precision and discipline. Among the works related to this field, *"Nukhbat al-Fikar fi Mustalah Ahl al-Athar"* by Ibn Hajar al-Asqalani occupies a distinguished place.

This concise treatise serves as an introductory guide to the terminology and principles used in Ḥadīth criticism and classification. Rather than being a collection of narrations itself, the work functions as a methodological map: it defines the technical vocabulary used by Ḥadīth scholars, clarifies the categories of narration based on authenticity and transmission, and outlines the criteria by which reports are evaluated.

At its core, *Nukhbat al-Fikar* is concerned with questions of transmission integrity: how reports from the Prophet ﷺ are traced, verified, and graded. It addresses distinctions between categories such as Sahih (authentic), Hasan (good), and Da'if (weak), as well as technical issues like continuity of chains (isnad), reliability of narrators, and forms of transmission. Despite its brevity, the text is dense with conceptual structure, making it a cornerstone primer for students entering the discipline of Ḥadīth sciences.

Ibn Hajar distilled centuries of scholarly refinement into a compact framework that could be memorized, taught, and expanded upon through later commentaries—most notably his own explanation, *"Nuzhat al-Nazar"*. As such, *Nukhbat al-Fikar* is not merely a manual of definitions, but a gateway into a highly developed intellectual tradition concerned with preserving the Prophetic legacy with rigor and care. This work continues to be studied in traditional seminaries and academic circles alike, not only as a historical artifact, but as a living reference point in the methodology of Ḥadīth evaluation.

Lastly, I testify that there is none worthy of worship except Allah alone and that Muhammad ﷺ is His last and final Prophet and Messenger. My loyalty is to Allah - my Rabb, to the Messenger of Allah ﷺ, to the family of the Messenger of Allah ﷺ including all his wives without exception, to the Companions رضي الله عنهم - all of them and to the believers in Allah's Book and the Ḥadīth (Sunnah) of His Messenger ﷺ until the Day of Judgement. I am free from all rejectors.

This work is **for free and selling it is strictly prohibited**. I want this to benefit all Muslims and I ask Allah to accept from me and I rely on Him and His Mercy.

الْمُقَدِّمَة

Introduction

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Most Merciful

الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَزَلْ عَالِمًا قَدِيرًا، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي أَرْسَلَهُ إِلَى النَّاسِ بَشِيرًا وَنَذِيرًا، وَعَلَى آلِهِ وَصَحْبِهِ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا. أمّا بَعْدُ:

فَإِنَّ التَّصَانِيفَ فِي اصْطِلَاحِ أَهْلِ الْحَدِيثِ قَدْ كَثُرَتْ وَبُسِطَتْ وَاخْتُصِرَتْ، فَسَأَلَنِي بَعْضُ الإِخْوَانِ أَنْ أُلَخِّصَ لَهُ الْمُهِمَّ مِنْ ذَلِكَ فَأَجَبْتُهُ إِلَى سُؤَالِهِ؛ رَجَاءَ الانْدِرَاجِ فِي تِلْكَ الْمَسَالِكِ.

All praise belongs to Allah, Who has never and will never cease being All-Knowing and All-Powerful. And may Allah send peace and blessings upon our master Muhammad, whom He sent to mankind as a bringer of glad tidings and a warner, and upon his family and his companions, and grant them abundant peace. To proceed:

For indeed, the writings on the terminology of the scholars of Ḥadīth have become numerous—some are extensive, others concise. One of my brethren asked that I distill for him what is most essential from those writings, and I acceded to his request, hoping thereby to be counted among those who tread those lofty paths.

فَأَقُولُ:

❋ **الْخَبَرُ: إِمَّا أَنْ يَكُونَ لَهُ**

١ طُرُقٌ بِلَا عَدَدٍ مُعَيَّنٍ،
٢ أَوْ مَعَ حَصْرٍ بِمَا فَوْقَ الإِثْنَيْنِ،
٣ أَوْ بِهِمَا،
٤ أَوْ بِوَاحِدٍ.

❖ **فَالأَوَّلُ**: **الْمُتَوَاتِرُ**, الْمُفِيدُ لِلْعِلْمِ الْيَقِينِيِّ بِشُرُوطِهِ.
❖ **وَالثَّانِي: الْمَشْهُورُ**, وَهُوَ الْمُسْتَفِيضُ - عَلَى رَأْيٍ -.
❖ **وَالثَّالِثُ: الْعَزِيزُ** وَلَيْسَ شَرْطًا لِلصَّحِيحِ - خِلَافًا لِمَنْ زَعَمَهُ -.
❖ **وَالرَّابِعُ: الْغَرِيبُ**.

وَكُلُّهَا - سِوَى الأَوَّلِ - **آحَادٌ**.
وَفِيهَا الْمَقْبُولُ وَالْمَرْدُودُ؛ لِتَوَقُّفِ الِاسْتِدْلَالِ بِهَا عَلَى الْبَحْثِ عَنْ أَحْوَالِ رُوَاتِهَا دُونَ الْأَوَّلِ, وَقَدْ يَقَعُ فِيهَا مَا يُفِيدُ الْعِلْمَ النَّظَرِيَّ **بِالْقَرَائِنِ** - عَلَى الْمُخْتَارِ.

So I say:

The paths of a report (Khabar) are either:

1. Transmitted through routes without a specific number
2. Or with a limited number greater than two
3. Or by two (narrators)
4. Or by one.

❖ **The first is: the mass–transmitted report (Mutawātir)**, and conveys certain knowledge (‘ilm yaqīnī) when its conditions are met.
❖ **The second is: the well–known report (Mashhūr)** and it is also called the well–circulated report (mustafīḍ) according to one opinion.
❖ **The third is: the rare report (‘Azīz)**. It is not the [minimal] condition for authenticity, contrary to whoever claimed it.
❖ **The fourth is: the solitary report (Gharīb)**.

And all of them — except the first — are **Āḥād (solitary reports)**.
Among them are those that are accepted and those that are rejected, because deriving evidence from them depends on investigating the conditions of their narrators — unlike the first.
And it may occur among them that which yields theoretical knowledge (discursive certainty) through **supporting indications (Qarā'in)**, according to the preferred view.

ثُمَّ الْغَرَابَةُ: إِمَّا أَنْ تَكُونَ:

١ فِي أَصْلِ السَّنَدِ،
٢ أَوْ لَا.

❖ **فَالْأَوَّلُ:** **الْفَرْدُ الْمُطْلَقُ**
❖ **وَالثَّانِي:** **الْفَرْدُ النِّسْبِيُّ** - وَيَقِلُّ إِطْلَاقُ الْفَرْدِيَّةِ عَلَيْهِ.

Then the singularity/strangeness (Gharābah): is either:

1. At the origin of the chain (sanad) of transmission,
2. Or not.

❖ **The first is:** **the absolutely – solutary report (Fard Muṭlaq)**
❖ **The second is:** **the relatively – solitary report (Fard Nisbi)**, and it is rare that the term 'solitariness' (Fardiyyah) is used for it less frequently..

❖ وَخَبَرُ الآحَادِ **بِنَقْلِ عَدْلٍ تَامِّ الضَّبْطِ، مُتَّصِلَ السَّنَدِ، غَيْرَ مُعَلَّلٍ** وَلَا شَاذٍّ: هُوَ **الصَّحِيحُ لِذَاتِهِ**.

◈ وَتَتَفَاوَتُ رُتَبُهُ بِتَفَاوُتِ هَذِهِ الأَوْصَافِ، وَمِنْ ثَمَّ قُدِّمَ صَحِيحُ البُخَارِيِّ، ثُمَّ مُسْلِمٍ، ثُمَّ شَرْطُهُمَا.

❖ فَإِنْ خَفَّ الضَّبْطُ: **فَالحَسَنُ لِذَاتِهِ**، وَبِكَثْرَةِ طُرُقِهِ يُصَحَّحُ.

❖ فَإِنْ جُمِعَا فَلِلتَّرَدُّدِ فِي النَّاقِلِ حَيْثُ التَّفَرُّدُ، وَإِلَّا فَبِاعْتِبَارِ إِسْنَادَيْنِ.

❖ وَزِيَادَةُ رَاوِيهِمَا مَقْبُولَةٌ مَا لَمْ تَقَعْ مُنَافِيَةً لِمَنْ هُوَ أَوْثَقُ.

❖ فَإِنْ خُولِفَ بِأَرْجَحَ: فَالرَّاجِحُ **المَحْفُوظُ**؛ وَمُقَابِلُهُ: **الشَّاذُّ**.

❖ وَمَعَ الضَّعْفِ: فَالرَّاجِحُ **المَعْرُوفُ**؛ وَمُقَابِلُهُ: **المُنْكَرُ**.

❖ A solitary report transmitted by **a narrator of indisputable uprightness and perfect accuracy, whose chain is uninterrupted and free from both hidden defects and anomaly**, is classified as **Ṣaḥīḥ li-Dhātihi (intrinsically authentic Ḥadith)**.

◈ The rank of such a report varies in proportion to these qualities; for that reason the Ṣaḥīḥ of al-Bukhārī is given precedence, followed by that of Muslim, and then by reports that meet the joint criterion of the two.

❖ If the narrator's precision is somewhat lighter, the report is **Ḥasan li-Dhātihi (intrinsically sound)**; when supported by numerous independent chains it attains the level of ṣaḥīḥ.

❖ When both descriptions—ṣaḥīḥ and ḥasan—are applied together, it is due either to hesitation about the solitary transmitter or, otherwise, to the consideration of two distinct isnāds.

❖ Any additional wording supplied by either narrator is accepted so long as it does not conflict with a more reliable authority.

❖ If a version is countered by one that is stronger, the stronger is called **al-Maḥfūẓ (the preserved)** while the opposing version is **al-Shādh (anomalous/irregular)**.

❖ When weakness is present, the preferred version is termed **al-Maʿrūf (recognized)** and its counterpart **al-Munkar (denounced)**.

❖ **وَالفَرْدُ النِّسْبِيُّ**: إِنْ وَافَقَهُ غَيْرُهُ: فَهُوَ **المُتَابِعُ**.
- وَإِنْ وُجِدَ مَتْنٌ يُشْبِهُهُ: فَهُوَ **الشَّاهِدُ**.
- وَتَتَبُّعُ الطُّرُقِ لِذَلِكَ: هُوَ **الاعْتِبَارُ**.

❖ **A relatively solitary report (al-Fard an-Nisbī)**: if another narrator concurs with it, that supporting narration is called the **Mutābiʿ (follow-up/supporting parallel narration)**.
- Should a text (matn) of a Ḥadīth be found whose wording resembles it, that parallel report is termed the **Shāhid (supporting/corroborating witness)**.
- The effort to trace and compare the different chains for this purpose is known as **Iʿtibār (cross-verification/comparative analysis)**.

ثُمَّ **المَقْبُولُ**:

- ❖ إِنْ سَلِمَ مِنَ المُعَارَضَةِ: فَهُوَ **المُحْكَمُ**. وَإِنْ عُورِضَ بِمِثْلِهِ: فَإِنْ أَمْكَنَ الجَمْعُ: فَهُوَ **مُخْتَلِفُ الحَدِيثِ**.
- ❖ أَوْ ثَبَتَ المُتَأَخِّرُ: فَهُوَ **النَّاسِخُ**، وَالآخَرُ **المَنْسُوخُ**، وَإِلَّا **فَالتَّرْجِيحُ**، ثُمَّ **التَّوَقُّفُ**.

Next comes the **accepted report (al-Maqbūl)**:

- ❖ If it is free of any opposing evidence, it is deemed **Muhkam (definitive/uncontested)**. If a narration of equal standing contradicts it and the two can be reconciled, the matter belongs to the category of **Mukhtalif al-Ḥadīth (apparently divergent reports)**.
- ❖ Should the later narration be firmly established, it is considered the **Nāsikh (abrogating)** and the other the **Mansūkh (abrogated)**. Otherwise, the scholar resorts to **Tarjīḥ (weighing the evidence)**; if that, too, proves inconclusive, he **withholds judgment (Tawaqquf)**.

ثُمَّ **المَرْدُودُ**: إِمَّا أَنْ يَكُونَ **لِسَقْطٍ** أَوْ **طَعْنٍ**.

فَالسَّقْطُ: إِمَّا أَنْ يَكُونَ مِنْ:
١ مَبَادِئِ السَّنَدِ مِنْ مُصَنِّفٍ،
٢ أَوْ مِنْ آخِرِهِ بَعْدَ التَّابِعِيِّ،
٣ أَوْ غَيْرِ ذَلِكَ.

❖ فَالأَوَّلُ: **المُعَلَّقُ**.
❖ وَالثَّانِي: **المُرْسَلُ**.
❖ وَالثَّالِثُ: إِنْ كَانَ بِاثْنَيْنِ فَصَاعِدًا مَعَ التَّوَالِي: فَهُوَ **المُعْضَلُ**، وَإِلَّا **فَالْمُنْقَطِعُ**.

ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا:

◈ فَالأَوَّلُ: يُدْرَكُ بِعَدَمِ التَّلَاقِي، وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّارِيخِ.
◈ وَالثَّانِي: **المُدَلَّسُ**، وَيَرِدُ بِصِيغَةٍ تَحْتَمِلُ اللُّقِيَّ: كَـ «عَنْ»، وَ«قَالَ».
◈ وَكَذَا **المُرْسَلُ الخَفِيُّ** مِنْ مُعَاصِرٍ لَمْ يَلْقَ.

Next comes **the rejected category (al-Mardūd)**: a report may be rejected either because of an **omission (Saqṭ)** in its chain or because of a **formal criticism (Ṭaʿn)** levelled against a narrator.

As for the omission, it may occur:

1. At the very beginning of the isnād on the side of the compiler,
2. At its far end after the tābiʿī, or
3. Elsewhere in the chain.

❖ The first is termed **al-Muʿallaq (suspended)**,
❖ The second **al-Mursal (missing Companion)**.
❖ As for the third, if two or more consecutive links have been dropped it is called **al-Muʿḍal**; if only one link is missing it is **al-Munqaṭiʿ (broken)**.

Such a break can be either obvious or concealed:

- The obvious break is detected when it is established that the two narrators never met, which is why knowledge of their dates is indispensable.
- The concealed break is the **Mudallas**, introduced with wording that could imply direct hearing, such as *ʿan* (“from”) or *qāla* (“he said”).
- The same applies to the **Hidden Mursal** transmitted by a contemporary who, in fact, never met the person from whom he is narrating.

ثُمَّ **الطَّعْنُ**: إِمَّا أَنْ يَكُونَ **لِكَذِبِ الرَّاوِي، أَوْ تُهْمَتِهِ بِذَلِكَ، أَوْ فُحْشِ غَلَطِهِ، أَوْ غَفْلَتِهِ، أَوْ فِسْقِهِ، أَوْ وَهَمِهِ، أَوْ مُخَالَفَتِهِ، أَوْ جَهَالَتِهِ، أَوْ بِدْعَتِهِ، أَوْ سُوءِ حِفْظِهِ.**

١ فَالْأَوَّلُ: **المَوْضُوعُ.**
٢ وَالثَّانِي: **المَتْرُوكُ.**
٣ وَالثَّالِثُ: **المُنْكَرُ** - عَلَى رَأْيٍ - وَكَذَا الرَّابِعُ وَالخَامِسُ.

ثُمَّ الْوَهَمُ: إِنِ اطُّلِعَ عَلَيْهِ بِالقَرَائِنِ، وَجَمْعِ الطُّرُقِ: **فَالْمُعَلَّلُ.**

Next comes **formal criticism (at-Ṭaʿn)**: it may be levelled because the narrator is **(1) an outright liar, (2) suspected of lying, (3) excessively prone to error, (4) heedless, (5) openly immoral, (6) given to delusion, (7) at odds with reliable transmitters, (8) anonymity, (9) an innovator, or (10) possessed of a poor memory.**

1. In the first case the report is classified as **Mawḍūʿ (fabricated)**.
2. In the second it is **Matrūk (abandoned)**.
3. In the third it becomes **Munkar (rejected)**—according to one opinion—and the same judgement applies to the fourth and fifth causes.

As for a mistake that can be detected only through corroborating clues and by collating the various chains, the report is then called **Muʿallal (subtly defective)**.

ثُمَّ **المُخَالَفَةُ**:

- ❖ إِنْ كَانَتْ بِتَغْيِيرِ السِّيَاقِ: **فَمُدْرَجُ الإِسْنَادِ**.
- ❖ أَوْ بِدَمْجِ مَوْقُوفٍ بِمَرْفُوعٍ: **فَمُدْرَجُ المَتْنِ**.
- ❖ أَوْ بِتَقْدِيمٍ وَتَأْخِيرٍ: **فَالْمَقْلُوبُ**.
- ❖ أَوْ بِزِيَادَةِ رَاوٍ: **فَالْمَزِيدُ فِي مُتَّصِلِ الأَسَانِيدِ**.
- ❖ أَوْ بِإِبْدَالِهِ وَلَا مُرَجِّحَ: **فَالْمُضْطَرِبُ**، وَقَدْ يَقَعُ الإِبْدَالُ عَمْداً امْتِحَاناً.
- ❖ أَوْ بِتَغْيِيرِ حُرُوفٍ مَعَ بَقَاءِ السِّيَاقِ: **فَالْمُصَحَّفُ وَالْمُحَرَّفُ**.

وَلَا يَجُوزُ تَعَمُّدُ تَغْيِيرِ المَتْنِ بِالنَّقْصِ وَالمُرَادِفِ، إِلَّا لِعَالِمٍ بِمَا يُحِيلُ المَعَانِي.

فَإِنْ خَفِيَ المَعْنَى: احْتِيجَ إِلَى شَرْحِ الغَرِيبِ وَبَيَانِ المُشْكِلِ مِنْهَا.

Next comes **discrepancy (Mukhālafah)**:

- ❖ If it arises by rearranging the wording or structure of the chain, the report is classified as **Mudraj al-Isnād (an interpolation in the chain)**.
- ❖ If it results from merging a companion's statement (Mawqūf) with a Prophetic one (Marfūʿ), it is **Mudraj al-Matn (an interpolation in the text)**.
- ❖ If it involves reversing the order of names or words, the report is termed **al-Maqlūb (reversed)**.
- ❖ If the disagreement is caused by the insertion of an extra narrator, it is **al-Mazīd fī Muttasil al-Asānīd (a surplus element within a continuous chain)**.
- ❖ If one narrator is substituted for another without any decisive grounds for preference, the report is **al-Muḍṭarib (unresolvedly variant)**; such substitutions may on occasion be carried out deliberately as a test.
- ❖ If the alteration is limited to changing individual letters while the surrounding wording remains the same, it is **al-Muṣaḥḥaf or al-Muḥarrafa (scribal or orthographic corruption)**.

It is not permissible to alter the wording of the text intentionally—whether by omission or by replacing words with synonyms—except for a scholar who knows precisely what would overturn the meanings.

If the meaning is still obscure, one must turn to glossaries of rare expressions and to explanations that resolve what is problematic.

ثُمَّ **الجَهَالَةُ**: وَسَبَبُهَا: أَنَّ الرَّاوِيَ قَدْ تَكْثُرُ نُعُوتُهُ فَيُذْكَرُ بِغَيْرِ مَا اشْتُهِرَ بِهِ لِغَرَضٍ، وَصَنَّفُوا فِيهِ **المُوضِحَ**.

- ❖ وَقَدْ يَكُونُ **مُقِلًّا** فَلَا يَكْثُرُ الأَخْذُ عَنْهُ، وَصَنَّفُوا فِيهِ **الوُحْدَانَ**.
- ❖ أَوْ لَا يُسَمَّى اخْتِصَارًا، وَفِيهِ **المُبْهَمَاتُ**، وَلَا يُقْبَلُ المُبْهَمُ وَلَوْ أُبْهِمَ بِلَفْظِ التَّعْدِيلِ - عَلَى الأَصَحِّ -.
  - ◈ فَإِنْ سُمِّيَ رَاوٍ وَانْفَرَدَ وَاحِدٌ عَنْهُ: **فَمَجْهُولُ العَيْنِ**.
  - ◈ أَوِ اثْنَانِ فَصَاعِدًا، وَلَمْ يُوَثَّقْ: **فَمَجْهُولُ الحَالِ**، وَهُوَ **المَسْتُورُ**.

Next comes **Jahālah (anonymity)**: Its underlying cause is that a narrator may have many epithets, so for a particular purpose he is cited by a designation other than the one by which he is widely known; to clarify such cases the scholars authored a work entitled **al-Mūḍiḥ**.

- ❖ At times the narrator is **Muqill (one who transmits only a few reports)**, so little is taken from him; on this topic they compiled **al-Wuḥdān**.
- ❖ In other instances he is not named at all, out of brevity; this is treated in the books of **al-Mubhamāt**. An unnamed narrator is not accepted, even if his anonymity is cloaked in wording that implies reliability—this is the soundest opinion.
  - ◈ If the narrator is named yet only a single transmitter reports from him, he is **Majhūl al-ʿAyn (unknown by identity)**.
  - ◈ If two or more transmit from him but no authority has declared him reliable, he is **Majhūl al-Ḥāl (status unknown)**, also called **al-Mastūr (concealed/obscure)**.

ثُمَّ **البِدْعَةُ**:

- ❖ إِمَّا بِمُكَفِّرٍ،
- ❖ أَوْ **بِمُفْسِّقٍ**.

١ فَالأَوَّلُ: لَا يَقْبَلُ صَاحِبَهَا الجُمْهُورُ.
٢ وَالثَّانِي: يُقْبَلُ مَنْ لَمْ يَكُنْ دَاعِيَةً - فِي الأَصَحِّ - ، إِلَّا إِنْ رَوَى مَا يُقَوِّي بِدْعَتَهُ فَيُرَدُّ - عَلَى المُخْتَارِ -، وَبِهِ صَرَّحَ الجُوزَجَانِيُّ - شَيْخُ النَّسَائِيِّ - .

Next comes **Bidʿah (innovative belief or practice)**:

- ❖ It is either **Mukaffir (of a kind that entails disbelief)**
- ❖ Or **Mufsiq (of a kind that merely entails moral corruption)**.

1. Concerning the first, the majority do not accept the reports of one who holds it.
2. As for the second, the narrator is accepted so long as he is not a dāʿiyah (active propagandist)—this is the sounder opinion—unless he transmits a report that reinforces his innovation; in that case it is rejected, according to the preferred view. This was explicitly stated by al-Jūzajānī, the teacher of al-Nasāʾī.

ثُمَّ **سُوءُ الحِفْظِ**:

١ إِنْ كَانَ لَازِمًا **فَالشَّاذُّ** - عَلَى رَأْيٍ -،
٢ أَوْ طَارِئًا **فَالْمُخْتَلِطُ**.

وَمَتَى تُوبِعَ السَّيِّءُ الحِفْظِ بِمُعْتَبَرٍ - وَكَذَا **المَسْتُورُ، وَالمُرْسَلُ، وَالمُدَلَّسُ** -: صَارَ حَدِيثُهُمْ حَسَنًا لَا لِذَاتِهِ، بَلْ بِالمَجْمُوعِ.

Next comes **poor retention**:

1. If it is permanent, the report is classed as **Shādh (anomalous)** according to one opinion;
2. If it is occasional, the narrator is considered **Mukhtaliṭ (one who has become confused)**.

Whenever a narrator of poor memory is corroborated by an acceptable parallel narration—and the same rule applies to the **Mastūr (unknown), the Mursal, and the Mudallas**—his Ḥadīth is deemed Ḥasan, not in and of itself, but by virtue of the combined evidence.

ثُمَّ **الإِسْنَادُ**:

- ❖ إِمَّا **أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ** ﷺ **تَصْرِيحاً، أَوْ حُكْماً**: مِنْ **قَوْلِهِ** ﷺ، **أَوْ فِعْلِهِ، أَوْ تَقْرِيرِهِ**.
- ❖ أَوْ **إِلَى الصَّحَابِيِّ** كَذَلِكَ وَهُوَ: مَنْ لَقِيَ النَّبِيَّ ﷺ مُؤْمِناً بِهِ وَمَاتَ عَلَى الإِسْلَامِ – وَلَوْ تَخَلَّلَتْ رِدَّةٌ فِي الأَصَحِّ –.
- ❖ أَوْ **إِلَى التَّابِعِيِّ**: وَهُوَ مَنْ لَقِيَ الصَّحَابِيَّ كَذَلِكَ.

١ فَالْأَوَّلُ: **المَرْفُوعُ**.
٢ وَالثَّانِي: **المَوْقُوفُ**.
٣ وَالثَّالِثُ: **المَقْطُوعُ** – وَمَنْ دُونَ التَّابِعِيِّ فِيهِ مِثْلُهُ –.

Next, the **Isnād (the chain of transmission)** may terminate in one of three ways.

- ❖ It may **reach the Prophet ﷺ directly, either explicitly or implicitly**, that is, by attributing to him a **statement, an action, or an approval**.
- ❖ It may **stop with a Companion**, meaning someone who met the Prophet ﷺ as a believer, remained upon Islam at the time of death—even if, according to the sounder view, he lapsed into apostasy in the interim.
- ❖ It may **end with a Follower,** namely, a person who met a Companion under those same conditions.

A chain ending with:

1. The first is called **Marfūʿ (elevated)**,
2. The second **Mawqūf (halted)**, and
3. The third **Maqṭūʿ (severed)**—a designation that likewise applies to any report transmitted from someone below the rank of Follower.

وَ**الْمُسْنَدُ**: مَرْفُوعُ صَحَابِيٍّ بِسَنَدٍ ظَاهِرُهُ الْاتِّصَالُ.

فَإِنْ قَلَّ عَدَدُهُ: فَإِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ ﷺ، أَوْ إِلَى إِمَامٍ ذِي صِفَةٍ عَلِيَّةٍ كَـ «شُعْبَةَ».

١ فَالْأَوَّلُ: **العُلُوُّ المُطْلَقُ**.
٢ وَالثَّانِي: **النِّسْبِيُّ**.

وَفِيهِ:

- **المُوَافَقَةُ**؛ وَهِيَ: الوُصُولُ إِلَى شَيْخِ أَحَدِ المُصَنِّفِينَ مِنْ غَيْرِ طَرِيقِهِ.
- وَفِيهِ **البَدْلُ**؛ وَهُوَ: الوُصُولُ إِلَى شَيْخِ شَيْخِهِ كَذَلِكَ.
- وَفِيهِ **المُسَاوَاةُ**؛ وَهِيَ: اسْتِوَاءُ عَدَدِ الإِسْنَادِ مِنَ الرَّاوِي إِلَى آخِرِهِ، مَعَ إِسْنَادِ أَحَدِ المُصَنِّفِينَ.
- وَفِيهِ **المُصَافَحَةُ**؛ وَهِيَ: الْاسْتِوَاءُ مَعَ تِلْمِيذِ ذَلِكَ المُصَنِّفِ.

وَيُقَابِلُ العُلُوَّ بِأَقْسَامِهِ: **النُّزُولُ**.

And the **Musnad**: is a Companion's Marfūʿ report transmitted with a chain that, on its face, is uninterrupted.

If the number of transmitters is few, the chain will either end with the Prophet ﷺ, or with a distinguished imām of lofty rank such as Shuʿbah.

1. The first case is called **absolute elevation**,
2. While the second is **relative elevation**.

Relative elevation comprises:

- **Conformity (Muwāfaqah)**: reaching the shaykh of one of the compilers by a route other than his own.
- **Substitution (Badal)**: reaching the shaykh of that shaykh in the same manner.

- ❖ **Equivalence (Musāwāh)**: parity in the number of links from the narrator to the chain's end with the chain of one of the compilers.
- ❖ **Muṣāfahah**: achieving that same parity with a student of that compiler.

The counterpart of elevation in all its forms is **descent (Nuzūl)**.

❖ فَإِنْ تَشَارَكَ الرَّاوِي وَمَنْ رَوَى عَنْهُ فِي السِّنِّ وَاللُّقِيِّ فَهُوَ: **الأَقْرَانُ**.
❖ وَإِنْ رَوَى كُلٌّ مِنْهُمَا عَنِ الآخَرِ: **فَالْمُدَبَّجُ**.
❖ وَإِنْ رَوَى عَمَّنْ دُونَهُ: **فَالْأَكَابِرُ عَنِ الأَصَاغِرِ** - وَمِنْهُ الآبَاءُ عَنِ الأَبْنَاءِ، وَفِي عَكْسِهِ كَثْرَةٌ -.
❖ وَإِنِ اشْتَرَكَ اثْنَانِ عَنْ شَيْخٍ، وَتَقَدَّمَ مَوْتُ أَحَدِهِمَا؛ فَهُوَ: **السَّابِقُ وَاللَّاحِقُ**.
❖ وَإِنْ رَوَى عَنِ اثْنَيْنِ مُتَّفِقَيِ الاسْمِ، وَلَمْ يَتَمَيَّزَا: فَبِاخْتِصَاصِهِ بِأَحَدِهِمَا يَتَبَيَّنُ المُهْمَلُ.
❖ وَإِنْ جَحَدَ الشَّيْخُ مَرْوِيَّهُ جَزْمًا: رُدَّ، أَوِ احْتِمَالاً: قُبِلَ - فِي الأَصَحِّ -، وَفِيهِ: مَنْ حَدَّثَ وَنَسِي.
❖ وَإِنِ اتَّفَقَ الرُّوَاةُ فِي صِيَغِ الأَدَاءِ، أَوْ غَيْرِهَا مِنَ الحَالَاتِ؛ فَهُوَ **المُسَلْسَلُ**.

❖ If the narrator and the person from whom he narrates are equal (or similar) in age and contemporaneity, the relationship is termed **al-Aqrān (peers)**.
❖ Should each of the two transmit from the other, it is called **al-Mudabbaj**.
❖ When a senior transmits from someone of lesser rank, the category is **al-Akābir ʿan al-Aṣāghir (seniors narrating from juniors)**—among them fathers transmitting from their sons—whereas the opposite situation is far more common.
❖ If two students share a single shaykh and one of them dies before the other, the case is known as **al-Sābiq wa'l-Lāḥiq (the forerunner and the successor)**.
❖ If a narrator reports from two transmitters who bear the same name and cannot otherwise be distinguished, the narrator's exclusive association with one of them serves to identify the previously indeterminate transmitter.
❖ When a shaykh categorically disowns a narration attributed to him, the report is rejected; if his denial is merely tentative, it is accepted—according to the sounder opinion. Included here is the case of a scholar who once related a report and later forgot it.
❖ Whenever the narrators concur in the wording of transmission, or in any other shared circumstance, the chain is designated **al-Musalsal (serial/chain-patterned)**.

وَصِيَغُ الأَدَاءِ:

- «سَمِعْتُ»
- وَ«حَدَّثَنِي»،
- ثُمَّ «أَخْبَرَنِي»، وَ«قَرَأْتُ عَلَيْهِ»،
- ثُمَّ «قُرِئَ عَلَيْهِ وَأَنَا أَسْمَعُ»،
- ثُمَّ «أَنْبَأَنِي»،
- ثُمَّ «نَاوَلَنِي»،
- ثُمَّ «شَافَهَنِي»،
- ثُمَّ «كَتَبَ إِلَيَّ»،
- ثُمَّ «عَنْ»، وَنَحْوُهَا.

❖ فَالْأَوَّلَانِ: لِمَنْ سَمِعَ وَحْدَهُ مِنْ لَفْظِ الشَّيْخِ، فَإِنْ جَمَعَ فَمَعَ غَيْرِهِ.
❖ وَأَوَّلُهَا: أَصْرَحُهَا وَأَرْفَعُهَا فِي الإِمْلاَءِ.
❖ وَالثَّالِثُ، وَالرَّابِعُ: لِمَنْ قَرَأَ بِنَفْسِهِ.
❖ فَإِنْ جَمَعَ: فَهُوَ كَالْخَامِسِ.
❖ وَالْإِنْبَاءُ: بِمَعْنَى الإِخْبَارِ، إِلَّا فِي عُرْفِ المُتَأَخِّرِينَ؛ فَهُوَ لِلْإِجَازَةِ كَـ «عَنْ».
❖ وَعَنْعَنَةُ المُعَاصِرِ مَحْمُولَةٌ عَلَى السَّمَاعِ إِلَّا مِنَ المُدَلِّسِ، وَقِيلَ: يُشْتَرَطُ ثُبُوتُ لِقَائِهِمَا وَلَوْ مَرَّةً – وَهُوَ المُخْتَارُ –.

The **formulas of transmission (Ṣiyagh al-Adāʾ)** are:

- **“samiʿtu” (I heard),**
- **“ḥaddathanī” (he narrated to me);**
- **then “akhbaranī” (he informed me) and “qaraʾtu ʿalayhi” (I read it to him);**
- **next “quriʾa ʿalayhi wa-anā asmaʿ” (it was read to him while I was listening);**
- **thereafter “anbaʾanī” (he apprised me),**
- **“nāwalani” (he handed the text to me),**
- **“shāfahanī” (he conveyed it to me face-to-face),**
- **“kataba ilayya” (he wrote to me),**
- **and finally “ʿan” (from) and whatever resembles it.**

- The first two formulas are used when the narrator heard the shaykh's words by himself; if he employs the plural form, it means he heard together with others. The very first phrase is the clearest and most authoritative in contexts of dictation.
- The third and fourth expressions apply to one who recited the text himself; if he turns them into the plural, they are treated like the fifth form.
- Inbāʾ bears the same meaning as Ikhbār, except in the usage of later scholars, for whom it denotes an ijāzah, like the word "ʿan."
- When a contemporary narrator employs ʿanʿana—the repeated use of "ʿan"—it is assumed to indicate direct hearing, except when the narrator is a Mudallis (one who practices tadlīs). A further opinion, preferred here, stipulates that the two individuals must be proven to have met at least once.

❖ وَأَطْلَقُوا **المُشَافَهَةَ** فِي الإِجَازَةِ المُتَلَفَّظِ بِهَا، وَ**الْمُكَاتَبَةَ** فِي الإِجَازَةِ المَكْتُوبِ بِهَا.
❖ وَاشْتَرَطُوا فِي صِحَّةِ **المُنَاوَلَةِ**: اقْتِرَانَهَا بِالإِذْنِ بِالرِّوَايَةِ - وَهِيَ أَرْفَعُ أَنْوَاعِ الإِجَازَةِ -.
❖ وَكَذَا اشْتَرَطُوا: الإِذْنَ فِي **الوِجَادَةِ**، **وَالوَصِيَّةِ بِالكِتَابِ**، وَالإِعْلَامِ، وَإِلَّا فَلَا عِبْرَةَ بِذَلِكَ كَالإِجَازَةِ العَامَّةِ، وَلِلْمَجْهُولِ وَالمَعْدُومِ - عَلَى الأَصَحِّ فِي جَمِيعِ ذَلِكَ -.

❖ They consequently applied the word **'Mushāfahah' (face-to-face)** to an ijāzah that is granted verbally, and the word **'Mukātabah' (correspondence)** to an ijāzah conferred in writing.
❖ For a **'Munāwalah' (handing the text to the student)** to be valid, they stipulated that it must be coupled with explicit permission to transmit—that being, in fact, the loftiest form of ijāzah.
❖ Likewise, they required such permission in the cases of **'Wijādah' (finding a written copy)**, **the bequeathing of a book**, **and mere notification**. Without it, none of these forms has any weight, just as a general ijāzah or one addressed to an unknown or even a non-existent person is of no consequence—the soundest opinion with respect to all of them.

❖ ثُمَّ الرُّوَاةُ إِنِ اتَّفَقَتْ أَسْمَاؤُهُمْ، وَأَسْمَاءُ آبَائِهِمْ فَصَاعِدًا، وَاخْتَلَفَتْ أَشْخَاصُهُمْ: فَهُوَ **المُتَّفِقُ وَالمُفْتَرِقُ**.
❖ وَإِنِ اتَّفَقَتِ الأَسْمَاءُ خَطًّا، وَاخْتَلَفَتْ نُطْقًا: فَهُوَ **المُؤْتَلِفُ وَالمُخْتَلِفُ**.
❖ وَإِنِ اتَّفَقَتِ الأَسْمَاءُ وَاخْتَلَفَتِ الآبَاءُ، أَوْ بِالعَكْسِ: فَهُوَ **المُتَشَابِهُ**، وَكَذَا إِنْ وَقَعَ ذَلِكَ الْاتِّفَاقُ فِي الْاسْمِ وَاسْمِ الأَبِ، وَالْاخْتِلَافُ فِي **النِّسْبَةِ**.

وَيَتَرَكَّبُ مِنْهُ وَمِمَّا قَبْلَهُ أَنْوَاعٌ: مِنْهَا أَنْ يَحْصُلَ الْاتِّفَاقُ أَوِ الْاشْتِبَاهُ، إِلَّا فِي حَرْفٍ أَوْ حَرْفَيْنِ، أَوْ بِالتَّقْدِيمِ وَالتَّأْخِيرِ، أَوْ نَحْوِ ذَلِكَ.

- ❖ Next, if two or more transmitters have identical personal names and identical fathers' names—while in fact being different individuals—this is called **al-Muttafiq wa'l-Muftariq (identical yet distinct)**.
- ❖ If the names are written the same way but pronounced differently, the case is termed **al-Mu'talif wa'l-Mukhtalif (orthographically alike yet phonetically different)**.
- ❖ When the personal names coincide but the fathers' names differ, or vice-versa, it is known as **al-Mutashābih (look-alikes)**. The same designation applies when the agreement is found in both the personal name and the father's name, but the divergence lies in the **Nisbah (lineage or geographical attribution)**.

From these categories and the ones mentioned earlier, further sub-types arise—for example, when the agreement or resemblance is broken only by a single letter, by two letters, by reversing their order, and the like.

خَاتِمَةٌ

Conclusion

وَمِنَ المُهِمِّ: مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ وَمَوَالِيدِهِمْ، وَوَفَيَاتِهِمْ، وَبُلْدَانِهِمْ، وَأَحْوَالِهِمْ – **تَعْدِيلًا، وَتَجْرِيحًا، وَجَهَالَةً** –.

- ❖ وَمَرَاتِبِ الجَرْحِ: وَأَسْوَأُهَا: الوَصْفُ بِأَفْعَلَ، كَـ **«أَكْذَبُ النَّاسِ»**، ثُمَّ **«دَجَّالٌ»**، أَوْ **«وَضَّاعٌ»**، أَوْ **«كَذَّابٌ»**.
- ❖ وَأَسْهَلُهَا: **«لَيِّنٌ»**، أَوْ **«سَيِّئُ الحِفْظِ»**، أَوْ **«فِيهِ أَدْنَى مَقَالٍ»**.
- ❖ وَمَرَاتِبِ التَّعْدِيلِ: وَأَرْفَعُهَا: الوَصْفُ بِأَفْعَلَ: كَـ **«أَوْثَقُ النَّاسِ»**، ثُمَّ مَا تَأَكَّدَ بِصِفَةٍ أَوْ صِفَتَيْنِ كَـ **«ثِقَةٌ ثِقَةٌ»**، أَوْ **«ثِقَةٌ حَافِظٌ»**.
- ❖ وَأَدْنَاهَا: مَا أَشْعَرَ بِالقُرْبِ مِنْ أَسْهَلِ التَّجْرِيحِ: كَـ **«شَيْخٌ»**.

Among the matters of prime importance is to know the tiers of the narrators, their dates of birth and death, their native lands, and their personal standings—whether one of **endorsement/justification (Taʿdīl), discrediting (Jarḥ), or anonymity (Jahālah)**.

- ❖ As for the gradations of jarḥ, the most severe is the superlative formula, such as **“Akdhab al-Nās” (the most mendacious of people)**, followed by labels like **“Dajjāl” (impostor), “Waḍḍāʿ” (fabricator)**, or simply **“Kadhdhāb” (liar)**.
- ❖ The mildest level of Jarḥ is wording such as **“Layyin” (soft), “Sayyiʾ al-Ḥifẓ” (poor in memorization), or “Fīhi Adnà Maqāl” (there is the slightest criticism about him)**.
- ❖ With respect to the ranks of Taʿdīl, the loftiest is likewise a superlative, for example **“Awthaq al-Nās” (the most trustworthy of people)**. Next come descriptions that employ one or two emphatic attributes, such as **“Thiqah Thiqah” (utterly reliable) or “Thiqah Ḥāfiẓ” (reliable and a memorizer)**.
- ❖ The lowest level of taʿdīl is any wording that borders on the mildest form of Jarḥ, such as merely calling a narrator **“Shaykh” (elder)**.

❖ وَتُقْبَلُ **التَّزْكِيَةُ** مِنْ عَارِفٍ بِأَسْبَابِهَا، وَلَوْ مِنْ وَاحِدٍ - عَلَى الأَصَحِّ - .
❖ وَ**الْجَرْحُ** مُقَدَّمٌ عَلَى التَّعْدِيلِ إِنْ صَدَرَ مُبَيَّنًا مِنْ عَارِفٍ بِأَسْبَابِهِ، فَإِنْ خَلَا عَنْ تَعْدِيلٍ قُبِلَ مُجْمَلًا - عَلَى المُخْتَارِ - .

❖ **Endorsement/accreditation (Tazkiyah)** is accepted when it comes from someone who understands the grounds for it, even if there is only one such person—according to the soundest opinion.
❖ **Criticism (Jarḥ)** takes precedence over endorsement when it is explicit and issued by one who knows its causes. If no endorsement exists, a merely general criticism is deemed acceptable—per the preferred view.

❖ وَمَعْرِفَةُ **كُنَى** المُسَمَّيْنَ، وَأَسْمَاءِ المُكَنَّيْنَ، وَمَنِ اسْمُهُ كُنْيَتُهُ، وَمَنْ كَثُرَتْ كُنَاهُ أَوْ **نُعُوتُهُ**، وَمَنْ وَافَقَتْ كُنْيَتُهُ اسْمَ أَبِيهِ، أَوْ بِالعَكْسِ، أَوْ كُنْيَتُهُ كُنْيَةَ زَوْجَتِهِ.

❖ وَمَنْ نُسِبَ إِلَى غَيْرِ أَبِيهِ، أَوْ إِلَى غَيْرِ مَا يَسْبِقُ إِلَى الفَهْمِ.

❖ وَمَنِ اتَّفَقَ اسْمُهُ وَاسْمُ أَبِيهِ وَجَدِّهِ، أَوْ وَاسْمُ شَيْخِهِ وَشَيْخِ شَيْخِهِ فَصَاعِداً.

❖ وَمَنِ اتَّفَقَ اسْمُ شَيْخِهِ وَالرَّاوِي عَنْهُ.

❖ And knowledge of the **Kunyahs (teknonyms)** of those whose personal names are known, and of the personal names of those who are chiefly identified by a Kunyah; of those whose Kunyah and personal name are one and the same; of individuals who possess numerous kunyahs or descriptive epithets (Nuʿūt); of those whose Kunyah matches the given name of their father—or the reverse—or whose Kunyah is identical to that of his wife.

❖ It likewise includes identifying anyone who is linked to someone other than his father, or to something other than what first comes to mind.

❖ One must also note cases in which the personal name, the father's name, and the grandfather's name are all identical, or where the name of a narrator's teacher is the same as that of his teacher's teacher, and so on upward.

❖ Finally, attention must be paid to instances where the name of a narrator's teacher is identical to the name of the student transmitting from him.

❖ وَمَعْرِفَةُ الأَسْمَاءِ المُجَرَّدَةِ وَالْمُفْرَدَةِ، وَكَذَا **الكُنَى**، **وَالْأَلْقَابِ**، **وَالْأَنْسَابِ**، وَتَقَعُ إِلَى القَبَائِلِ وَالأَوْطَانِ، بِلَاداً، أَوْ ضِيَاعاً أَوْ سِكَكاً، أَوْ مُجَاوَرَةً، وَإِلَى الصَّنَائِعِ وَالحِرَفِ - وَيَقَعُ فِيهَا الْاتِّفَاقُ وَالْاشْتِبَاهُ كَالْأَسْمَاءِ -، وَقَدْ يَقَعُ لِلْأَنْسَابِ أَلْقَاباً، وَمَعْرِفَةُ أَسْبَابِ ذَلِكَ.

❖ And knowledge of unqualified, single-word personal names, together with their corresponding **Kunyahs**, **Laqabs (honorific epithets)**, and **Nisbahs (attributive surnames)**. A Nisbah may relate to one's tribe or to one's homeland—whether a large city, a small village, a particular alleyway, or merely the district in which one resides—or it may be derived from a craft or profession. In this realm, too, complete likeness and potential confusion arise, just as they do with personal names. Sometimes a Nisbah itself serves as a Laqab, and it is necessary to understand the reasons for such usages.

❖ وَمَعْرِفَةُ **المَوَالِي** مِنْ أَعْلَى، وَأَسْفَلَ، **بِالرِّقِّ، أَوْ بِالحِلْفِ**.
❖ وَمَعْرِفَةُ الإِخْوَةِ وَالأَخَوَاتِ.

❖ And knowledge of the **Mawālī (clients/freedmen)**, both those connected upward and those connected downward in one's line—whether the relationship stems from **Riqq (bondage)** or from **Ḥilf (alliance)**;
❖ And knowledge of one's brothers and sisters.

❖ وَمَعْرِفَةُ آدَابِ الشَّيْخِ وَالطَّالِبِ، وَسِنِّ **التَّحَمُّلِ وَالأَدَاءِ**، وَصِفَةِ كِتَابَةِ الحَدِيثِ وَعَرْضِهِ، وَسَمَاعِهِ، وَإِسْمَاعِهِ، والرِّحْلَةِ فِيهِ، وَتَصْنِيفِهِ عَلَى المَسَانِيدِ، أَوِ الأَبْوَابِ، أَوِ **العِلَلِ**، أَوِ **الأَطْرَافِ**.

❖ And knowledge of the etiquette proper to both the shaykh and the student; the **appropriate age for receiving Ḥadīth (Tahammul)** and **for conveying it (Adā')**; the correct method of committing a Ḥadīth to writing and submitting it for review, of hearing it and reciting it aloud to others, of travelling for its sake, and of compiling it—whether arranged by musnads, by topical chapters, by **ʿIlal (hidden defects)**, or by **Aṭrāf (incipits)**.

❖ وَمَعْرِفَةُ **سَبَبِ الحَدِيثِ**، وَقَدْ صَنَّفَ فِيهِ بَعْضُ شُيُوخِ القَاضِي أَبِي يَعْلَى ابْنِ الفَرَّاءِ. وَصَنَّفُوا فِي غَالِبِ هَذِهِ الأَنْوَاعِ. وَهِيَ نَقْلٌ مَحْضٌ، ظَاهِرَةُ التَّعْرِيفِ، مُسْتَغْنِيَةٌ عَنِ التَّمْثِيلِ؛ فَلْتَرَاجَعْ لَهَا مَبْسُوطَاتُهَا. وَاللَّهُ المُوَفِّقُ وَالْهَادِي، لَا إِلَهَ إِلَّا هُوَ.

❖ And knowledge of the **Sabab (background occasion) of a Ḥadīth**. Some of the teachers of Qadi Abu Yaʿla ibn al-Farra' produced dedicated treatises on this point, and scholars have authored works on most of the other categories as well. All of these are matters of pure transmission, their definitions manifest and in no need of illustrative examples; for fuller treatment one may consult the comprehensive works devoted to them.

Allah is the One who grants success and guides—there is none worthy of worship except Him.

الحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

وَصَلَّى اللّٰهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِين

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيم

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